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A
PRELIMINARY
ESSAY.

Towards rendering the
Various Expositions
ON THE
CHURCH CATECHISM
MORE
Useful to the Second Class of Ca-
techumens.

By T. B. D. D.

LONDON:

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The Preface.

THE vast variety which the Divines of our Church have given us of Short Expositions, on the Church Catechism, by way of Question and Answer, And which they propose to be learn of Children by heart, does justly seem to speak the universal sense of the necessity of instilling into the minds of our youth, the principles of our most Holy Religion. But the backwardness of our Children, and youth, to undertake of the same; Or rather of the Parents to second our endeavours, by obliging their Children at home to learn such Expositions, renders it farther necessary for us to consider the Cause of such backwardness both in Parents, and their Children. The most likely method to bring them to read the Book designed by the Catechetical Commission.

Now the great occasion of backwardness in Children to learn by heart, an Exposition, as is undoubtedly the difficulty of the Task, as it appears to them. And the Indifference of their Parents, more especially of Mothers, in not urging them to it, is because of the great time it requires to make any considerable progress in getting things without Book. Which time they pervertly enough think may be more usefully spent in acquiring some other knowledge, relating to Human Learning.

At the same time in the A. 2. 1. 1.

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or,

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chion Business. And alas how impossible is it
 to root out of their minds such a criminal in-
 difference to their Childrens acquiring the most
 necessary Skill and Knowledge. Well, since so it is, that we cannot have the
 World as good as we would, let us be contented
 to comply something with the tempers of Peo-
 ple, in order to make it as good as we can.
 And the compliance I would humbly offer in
 this case is this; That Children at their first
 Entrance into the Second Class of Catechu-
 mens should not be put upon repeating by
 heart, the words of any Exposition, but that
 the Catechists should think it sufficient at first
 to have the Catechumen read it within Book
 audibly, and distinctly. Even by this reading
 it, the Auditory, (which alone would be one
 great use of Publick Catechising and Expoun-
 ding) will be equally Edifi'd, as if the Child
 should deliver himself without Book. The
 Children themselves will by Reading alone dive
 something into the meaning of the Catechism;
 And by beginning thus easily with them, they
 will be lead gradually and with willingness to
 the getting it also by heart, which in time
 I would have done by them.

The steps which I have elsewhere chiefly re-
 commended to be taken in this matter, I shall
 here insert, and they are in short these; I
 would have the Children of the Second Class of
 Catechumens, which I make to consist of those
 betwixt 9 and 13, be oblig'd for the first year

PREFACE.

It is a little more than to Read the Answers which
 they are to make. From 100 to 150. I would have
 them recite by heart each Answer singly
 that it should not be expected from them to do
 so very distinctly from 100 to 150, that they
 should recite the Answers perfectly well. But
 as to those from 120 to 150, I would have the
 Questions and Answers so broken, that they
 should be under a necessity of Exercising their
 own Judgments, by returning (not parrot-like)
 unto a certain set of Words, a set and determin'd
 Answer, but oppositely so much of the Answer
 as belongs to some particular part of the Que-
 stion. But it will be here reply'd, that this such
 an easie Method as this taken with Children,
 will make it not a task, but a pleasure to them
 to come to be Charechis'd; Yet the Parents them-
 selves will too often grudge them the time re-
 quisite even to this, tho' their Application to
 it on the Lords Day will suffice.
 Now it may happen that this Paper may
 fall into the hands of such Parents, as are too
 little sensible of their Childrens chiefest good,
 and of their own greatest Duty; whom there-
 fore I shall bespeak in few words.
 And it may quicken you in your Duty of
 making it your Chief care to have your Chil-
 dren duly princip'd in Christianity, when you
 are told, that the very Jews, will rise in
 Judgment against you on this very account;
 for they are so concern'd and diligent in the
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Instruction of their Children in their Law, that there are no Youth under Heaven who can at thirteen Years old, give so exact an account of their Religion, as these Jewish Children can, even of the many Rites, and Superstitious Usages in use amongst them. And their Parents think themselves chargeable with all their Childrens miscarriages till they shall have so instructed them; And till at thirteen they shall have brought them before the Synagogue to profess the taking the Charge of the Law upon themselves, which usage of theirs is exactly answerable to ours of Confirmation.

Nor let any think to excuse themselves from this care, by the meanness of their Condition. The Vaudois, as Thuanus represents their State, seem to be the poorest, and the most destitute People upon Earth; and yet there is not any among them, but can read their Bible, and Sing their Psalms. And there is not a Child amongst them to be found, which cannot very readily give an account of his Faith, and a reason of the hope that is in him. Both which instances consider'd, I think it deserves your serious reflection, you that are Parents, whether your so far despising the Advantages of so excellent a Religion as we enjoy, as not to think it worth your while, to have your Children taught it; And whether your slighting such excellent means of

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Instruction, as your Children may have, above those of other Nations, may not provoke God to remove his Candlestick from you, and to give it to a People worthier than your selves. May the good God stir up the hearts of parents, to be zealous with both Ministers and School-masters, to have Children well season'd with Religious principles; and then we may hope to see the World mended.

All that I have more to add here, is to let the Reverend both Clergy and School-masters know, that as to the Expositions, which I would have learnt by the Second Class, I leave it entirely to themselves to choose for their Catechumens respectively, those they do most approve of, amidst the great variety that we now have, without offering one of my own, presuming only to propose of my own composition for the first, and fourth Classes, which perhaps I should not have ventur'd to do, but that I know not of a proper Provision, as yet made for either of these.

True it is, I can by no means bring my self to think, that sufficient right is commonly done to the Preliminary Questions and Answers of the Catechism; More especially, when the Doctrine of the Covenant of Grace is not there in consider'd, nor so much as taken notice of in the Exposition of that very material part of the Catechism. To supply this defect in some that are otherwise very useful, the two following sheets are humbly offer'd; After which
the

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the Children may proceed with those others. For as the Doctrine of the Covenant of Grace is most highly material that Christians should be instructed therein, so it appears to me to be of very great consequence, that Children should receive this as their first Notion of Christianity; That the whole of it is a Covenant between God and Man, wherein his inestimable Blessings are to be expected by us, on no other Terms than the Conditions of Repentance, Faith and Obedience. To perform which Conditions, we shall be effectually assisted of God by the means of Prayer, and the Sacraments. This is that Scheme of Christianity which our Catechism does most manifestly give us, especially in the Preliminary Questions and Answers: And this I take for many Reasons offer'd in The Introductory Discourse to Catechetical Instruction, to be the best View that we in our Expositions can give of it.

AN
EXPOSITION
OF THE
Church-Catechism,

Fitted for the
Second Class of Catechumens.

LESSON I.

Question **W**HAT is your Name?
Answer N. N.

Qu. The Name which is here ask'd you, is your Christian Name: And what do you take to be the Reason thereof?

An. It is to mind me of that Holy Covenant in which I was enter'd, and of that Christian Profession into which I was list'd under that very Name: And to live up to the Conditions of which Covenant, I am therefore under the strictest Obligations imaginable, according to that of the Apostle, *Let every one that nameth the Name of Christ, or who is called by a Christian Name, depart from Iniquity,* 2 Tim. 2. 19.

Qu. It is of the highest consequence surely, that you should thoroughly understand that Covenant which you have made with God. Does your Catechism instruct you in that Matter?

B

An. Yes.

An. Yes: And that too in a most excellent Method, both generally, and particularly. In the Preliminary, or four first Questions and Answers, is given a general Knowledge of the nature, and other things pertaining to the Covenant of Grace. Of the *Nature* of it, *viz.* The Terms, the Importance, and Original thereof; by whose Mediation it was obtained; how I have been call'd into this State of Salvation; and the infinite Reason I have to thank God for the same.

Qu. So far you are Instructed in those preliminary, or first Questions and Answers in what pertains to the nature of the Covenant. Is there any thing farther that they give you to understand concerning it?

An. Yes. They inform me by what Sacrament, or Solemnity, I enter'd into it; what vast Obligations do lie upon me to be faithful in it; and by what Means I shall be enabled to perform it. And that I may not be ignorant of any thing of Circumstance pertaining to it; they let me know, that, as in my Infancy I enter'd into it, so that by my *God-Fathers and God-mothers* it was, that I have been initiated therein.

Qu. What is the nature of that Covenant into which you have Lifted your self under that Christian Name, which you have given in unto me?

An. It is an Accommodation, or an Agreement made through the Mediation of Jesus Christ, the Son of God, betwixt his Father and the rebellious Sons of *Adam*, who Renouncing the Party of *Satan*, return back to him their rightful Lord; which Accommodation consists of most inestimable Benefits and Privileges assur'd unto such by God, on certain very reasonable Conditions to be perform'd by Man. *God hath reconciled us unto him.*

Less. II. Church Catechism.

self by Jesus Christ, 2 Cor. 5. 19. And this is the Covenant, or Terms of Reconciliation, that I will make with them in those days, saith the Lord: I will put my Laws into their Minds, and write them in their Hearts: And I will be to them a God, and they shall be to me a People. I will be merciful to their Unrighteousness, and their Sins and Iniquities will I remember no more, Heb. 8. 10, 12.

LESSON II.

Qu. **T**HE Covenant of Grace which you are taught in your Catechism, consists of *Mercies* and *Privileges* conferr'd upon us by God, and of *Conditions* to be performed by Man. What are the *Mercies* on God's part enfur'd unto us in this Covenant?

An. They are these Three: *First*, Thereby, as by Charter, we are made *Members of Christ*. *Secondly*, *Children of God*. And *Thirdly*, *Inheritors of the Kingdom of Heaven*.

Qu. What mean you by a *Member of Christ*?

An. It is to be one of Christ's Church, or a Part of that Mystical Body of which our Lord Jesus is the Head. Thus, Col. 1. 18. *He is the Head of the Body, the Church*. And Eph. 5. 30. *We are Members of his Body, of his Flesh, and of his Bones*.

Qu. What kind of Body is the Church of Christ?

An. It is a Mystical Body, or a sort of a Body politick, consisting of a Governour and Governed. Such as is the Body of a People subject to one Sovereign Prince, their Head, and Renouncing all manner of Obedience to his Enemies. According

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Less. II. Church Catechism. 3

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to which Notion, the Church is a Society of Men called forth by Jesus Christ, *the Captain of our Salvation*, Heb. 2. 10. out of the wicked World, professing all due Allegiance to him, and renouncing the Devil and his Associates, as his utter Enemies, Thus St. Peter, 1 Pet. 2. 9, 10. speaking of the Church, says, *It is a Chosen Generation, a Holy Nation, a Peculiar, or a Purchased People; that they should shew forth the Praises of him who hath called them out of Darkeness into his marvellous Light; which in time past were not a People, but are now the People of God.*

Qu. It appears then, that the Church of Christ is a spiritual Kingdom, put up by God in the World, on purpose to reduce Man to a due Allegiance to his Maker, and so to destroy the Kingdom of Satan, which he had so long usurp'd over Mankind. Pray, what is it to be a **Member** of this Church?

An. A **Member** then of Christ's Church, is every one who hath been duly enter'd into this visible Society of Men, Renouncing the Devil, and Professing themselves the Servants of God. And so he is one *whom God has delivered from the Power of Darkeness, and has translated into the Kingdom of his dear Son*, Col. 1. 13.

Qu. What now are the Privileges which you, above all others, enjoy, who are the **Members of Christ's Church**?

An. The *first* Privilege which belongs to us, as such, is a most excellent Body of Religious Laws and Ordinances, far more excellent than what either *Jews* or *Gentiles* had before enjoy'd, appointed us by Christ, our supream Head and Governour, as the Rule by which we must walk in our way to Heaven. Heb. 8. 7, 8, 9, 10. Finding Fault

Fault with the first Covenant, he saith, Behold, the days come, saith the Lord, when I will make a new Covenant with the House of Israel, not according to the Covenant that I made with their Fathers in the day when I took them by the Hand, to lead them out of the Land of Egypt. For this is the Covenant that I will make with them in those days, saith the Lord; I will put my Laws into their Minds, and will write them in their Hearts. It is a Law most agreeable to the very Nature and best Reason of Man, which we now enjoy.

Qu. What is the second Privilege which you enjoy as a **Member** of that Body, of which **Christ** is the Head?

An. A sufficient measure of Divine Grace and Assistance derived down upon us from him our Mystical Head, and conveyed by his Holy Ordinances, to enable us to conform our selves to his Religion, and to obey his Laws. For as in the Natural Body, every part partakes of Life, and Sense, and Motion, from the Head; so we, by being Baptized Members of Christ, derive Grace and Help from him our Head, from whom all the Body, by Joints and Bands, having Nourishment ministred, and knit together, encreaseth with the Encrease of God, Col. 2. 19.

LESSON III.

Qu. **T**HE Second of those Privileges, or Mercies on God's part, made over unto us in the Covenant of Grace, is, That we are made Children of God. Pray what do you mean by a **Child of God**?

abandons the Party of Satan, and comes into Covenant with God, is a **Child of God**. So 2 Cor. 6. 17, 18. *Come out from amongst them; and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.*

Qu. Is this the only ground of your being Children of God? Is there not also that which we call a *Child by Adoption*?

An. Yes. *Adoption*, both among the *Jews* and the *Gentiles*, was the taking in a Stranger upon the Want or Loss of Natural Issue, into the Relation of a Child, and into the Rights and Privileges of a Son by Nature. And in Allusion to this Custom, upon the *Jews* refusing Christ and his Gospel, in whom God had predestinated all into the Adoption of Children, Eph. 1. 5. such of the *Gentiles*, who came into Covenant with him, and so received him, to them, gave he Power (or the Right and Privilege) to be the Sons of God, Joh. 1. 12.

Qu. And what are the Privileges of being a **Child of God**?

An. In general they are such, as an Indulgent, but wise Father, may be supposed to allow his Children beyond Aliens and Strangers. More particularly, 1st, the Forgiveness of Sins upon Repentance, as the Prodigal Son was forgiven upon returning Home to his Father, as we see Luke 15. from Ver. 11 to the 32. A Parable set forth on purpose to illustrate this Matter. 2^{dly}, Not dealing with Severity upon Sins of Infirmary; For as a Father pitieth his Children, even so the Lord pitieth them that fear him, Psal. 103. 13. 3^{dly}, An easie access in Prayer is another Privilege of God's

Children. *Ye have not received the Spirit of Bondage again to fear, as under the Law; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father, Rom. 8. 15. And the chief of all others is, that such are more surely enstated in the Inheritance of Heaven, than others. If Children, then Heirs of God, and Joint-Heirs with Christ, Rom. 8. 17.*

LESSON. IV.

Q^u. **A** Third of those Privileges ensured unto us in the Covenant of Grace, is, To be **Inheritors of the Kingdom of Heaven.** This is a Privilege which follows from your being Children of God, and is indeed the Perfection of all God's Promises. But, pray, what is the full Importance of it? And, *First*, What mean you by the **Kingdom of Heaven**?

An. By the **Kingdom of Heaven** is often meant, *First*, The Kingdom of Grace in this Life, or that gracious State of the Gospel, with respect to which, it was said by *John the Baptist*, just before our Saviour's Appearance, that the *Kingdom of Heaven was at hand*, Matt. 3. 2. But, *Secondly*, In our Catechism, that which is more directly meant thereby, is, the Kingdom of Glory, or that exalted State of Bliss in the Life to come. *Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven*, Matth. 5. 3.

Q^u. What is it to be an **Inheritor** of the **Kingdom of Heaven**?

An. An **Inheritor**, or Heir, is one who has a Legal Claim or Title to an Estate, ensur'd unto him by Covenant. And accordingly, an **Inheritor**

of the Kingdom of Heaven, is one who has the like Ensurance of the unspeakable Glories of Heaven conveyed unto him by the Covenant of Grace. *Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gate into the City, Rev. 22. 14.* And so likewise upon Repentance, *If we confess our Sins, God is faithful and just: Or as one in Faithfulness and Justice bound, since he hath so Covenanted with us, he will forgive us our Sins, and cleanse us from all Unrighteousness, 1 Joh. 1. 8, 9.*

Qu. This does indeed at first sight seem to be an inestimable Privilege, But for the fuller understanding thereof, pray let's know distinctly what is the Advantage of having, as it were, a legal Claim and Title to the Kingdom of Heaven?

An. First, This in it self is a very great Privilege, since one, who is in Covenant with God, is thereby made an **Inheritor of the Kingdom of Heaven**, and so, with a full Assurance, may rely upon the infallible Promise of him who cannot lye, to make good the same unto him. *I have kept the Faith, henceforth there is laid up for me a Crown of Righteousness, which God, the Righteous Judge, shall give me at that day, 2 Tim. 4. 7, 8.* And, Secondly, This is a Singular Privilege, such as the Heathens do not enjoy, who, upon their best Performances, can have no Assurance of such Reward: For, such depending only on the *uncovenanted* Goodness of God, they can promise themselves, at best, no greater Reward than what their own Righteousness of it self deserves; which, considering the great mixture of Infirmary in the best Mens Actions, falls vastly short in proportion to what is imply'd in the **Kingdom of Heaven**. *At what time ye were without Christ, or without*

the Pale of the Christian Church, and without the Christian Covenant, *Ye were Aliens from the Common-Wealth of Israel, and Strangers from the Covenant and Promise, having no Hope, and without God in the World,* Eph. 2. 12.

LESSON V.

Qu. **Y**OU have given me a very satisfactory account of the *Mercies* of the Covenant, as they are contained, and taught you in these words, **Wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.** Now it infinitely concerns you thoroughly to understand the *Conditions* of the same Covenant; because that unless you perform these, you will have no Title to the *Promise*. But, *First*, What are these *Conditions*?

An. First, **That I should Renounce the Devil, and all his Works; the Pomps and Vanities of this wicked World; and all the sinful Lusts of the Flesh.** Secondly, **That I should believe all the Articles of the Christian Faith.** And, Thirdly, **That I should obey God's Holy Will and Commandments, and walk in the same all the days of my Life.**

Qu. What mean you by **Renouncing the Devil, and all his Works**? Or, *First*, What is the Devil, that you should Renounce him?

An. The Devil is the Name of all the fallen Angels, whereof one is the Prince, more Eminently call'd *the Devil*. And as he is styl'd the *Prince of the Devils*, Matth. 12. 24. so those Devils under him, are term'd, Eph. 6. 12. *Principalities, Powers, and Rulers of the Darkness of*

this World, because they are marshall'd under him, as their Prince, who sets up here a Kingdom to himself, in Opposition to God's. The Case I am given to understand, in short, is this : He whom we now call the *Devil*, was once one of the most Glorious, if not the very Chief of the Angels ; and having himself *Rebell'd* against God, and drawn many of the Inferior Angels to join with him ; soon after the Creation he prevailed upon Man also to *Revolt* from his Maker, and does still continue to tempt all Mankind to side with him in the same ; into which, having once engaged them, he holds them in the basest Subjection to himself, and in the vile Service of Sin. For which reason he is call'd, *Eph. 2. 2. The Spirit that now worketh in the Children of Disobedience* ; because he Governs, Rules, and Actuates obstinate Sinners, to do what he pleases.

Qu. What are the **Works** of the Devil ?

An. The **Works** of the Devil in general are, *1st*, To Sin: The Devil *Sinneth from the Beginning*, *1 Joh. 3. 8.* *2dly*, To Tempt others to sin, *1. Thess. 1. 5.* More particular, his Works are, *First*, such as are more directly levell'd against God's Authority, as Idolatry and Witchcraft. *2dly*, Such as exprels more of the Devils Temper, as Pride and Malice ; Or, *3dly*, Such as are more the Devils Practice than other Sins, as Murder, Apostacy, Lying, or Evil-speaking.

Qu. What is it to **Renounce** these Works of the Devil, which are call'd Sin ?

An. It is to abandon and forsake every Sin, as being the proper Service of the Devil, and in the proper meaning of it, the throwing off God's Authority, and taking part with Satan against him : For, *he that committeth Sin is of the Devil*, *1*

Joh. 3. 8. More particularly, it is to abhor those his more peculiar Sins, Idolatry, Witchcraft, Pride, and Malice, Murder, Lying, and Evil-speaking. This he must do that is a Child of God, and will be of his Side, 1 Joh. 3. 9, 10. *Whosoever is born of God, doth not commit Sin. In this the Children of God are manifest, and the Children of the Devil, whosoever doth not Righteousness, is not of God; neither he that loveth not his Brother.*

Qu. You said, That as Sin, so to Tempt others to Sin, is a Work of the Devil. How is that done?

An. To Tempt others to Sin, is to enforce, or to ensnare a Person into some Sin; which is done by the Devil, on purpose that God may be affronted, his Government despised, and that his Anger being kindled, the Sinner may be punished for his Transgression. And this is his main and principal Work; for which reason he is called *The Tempter*, 1 Thess. 3. 5. And *like a Roaring Lion*, is said to walk about the Earth, seeking whom he may devour, 1 Pet. 5. 8.

Qu. It does infinitely concern you to acquaint your selves, by what ways and methods the Devil does usually tempt Men, *Lest being ignorant of his Devices, Satan should get an Advantage over you.* What are they?

An. This is what I hope hereafter particularly to be inform'd in. At present I am told, that they are, 1st. Such whereby he tempted the whole Race of Mankind, to draw them off from the Obedience of God, to do Service to him. 2^{dly}, Such as he levels against the Church of Christ. 3^{dly}, Such as he points against the most eminent Members in the Church. And, 4^{thly}, against any Persons indifferently, on purpose to draw them into the Sin. And his Drift in all, is no less than

to usurp God's Throne, and to draw the whole Race of Mankind into the same cursed *Rebellion* with himself, against the Majesty of Heaven.

Qu. It is undoubtedly so, that this is his great *Work*, and chief Aim therein. But what then is it to *Renounce* these Works of the Devil, or these Temptations of his?

An. It is to *Resist* them all. For the Temptations of Satan are then only properly *Renounced*, when they are *Resisted* by us; a thing which we are commanded to do, *Jam. 4. 7. Resist the Devil*; as also, *1 Pet. 5. 9. Whom resist stedfast in the Faith*.

Qu. By what means shall you be able most effectually to *Resist* the Temptations of the Evil One?

An. 1. By Sobriety. 2. By Watchfulness. Thus, *1 Pet. 5. 8, 9. Be sober, be vigilant; because your Adversary the Devil, as a Roaring Lion, walketh about, seeking whom he may devour; whom resist stedfast in the Faith.* 3. By Prayer to God, to protect us from them. So *Jam. 4. 8. Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you*; that is, pray to God, and he will come near to assist you.

LESSON VI.

Qu. **T**HE Devil is chief in *Rebellion* against God, and whom therefore we ought chiefly to *Renounce*. But there are others of his Party, *viz.* the *World* and the *Flesh*. And what must you do with them?

An. I must *Renounce*, as the Devil and all his Works; so the *Pomps and Vanities* of this wicked *World*.

Qu. What mean you here by the **World**?

An. 1st, In general, the Creature, which, tho' Good in it self, and as made by God, yet by Abuse becomes hurtful to us, and the Occasion of much Sin.

Qu. How are you to Renounce the Creature?

An. By not suffering our Affections to be too closely engag'd to it, so as to neglect our great Concern, the Business of Religion. *Love not the World, nor the things of the World: If any Man love the World, the Love of the Father is not in him,* 1 Joh. 2. 15.

Qu. What mean you farther by the **World**?

An. More particularly are meant, 1st. The *Good things* of this World; such as Riches, Honours, and Pleasures. 2^{dly}. The *Evil things* thereof; as Poverty, Disgrace, and Afflictions of all sorts. 3^{dly}, Things therein of a *Middle Nature*; as the different Callings, Conditions, and States of this Life.

Qu. How are you to **Renounce** these particulars of this World?

An. 1st, Not to let the *Good things* allure us; nor, 2. The *Evil things* thereof to fright us; nor, 3. The things of the *Middle Nature*, such as any Calling, or Condition of Life, to engage us to sin against God, which would be to join with the Devil in *Rebellion* against him.

Qu. What mean you by the **wicked World**?

An. Wicked Men of the World, or such as approach nearest to *Satan* in that part of Wickedness, for which he is call'd the *Wicked one*, Matth. 13. 19. and that is upon the account of his Tempting us to sin.

Qu. The *wicked World* then, you say, are such *wicked Men* as are not only guilty of notorious Crimes themselves, but make it part of their

Business, to corrupt, and to tempt others to sin. **But** how must you **Renounce** this part of the **wicked World?**

An. By refusing to conform our selves to those *wicked Men*, 1st, By becoming Tempters our selves of other People; a Sin, which, as it will render a Man likest to the Devil; so it is threatned with a heavy Judgment; *Woe unto that Man, by whom the Offence cometh*, Matth. 18. 7. 2^{dly}, We are to renounce these Men, by refusing to yield our selves to be overcome by their Temptations; or to conform to their Examples, or their Company; or to be influenc'd by their Perswasions, their Threats, or their Promises: *Be not conform'd to this World*, Rom. 12. 2.

Qu. What mean you by the **Pomps** of this *wicked World*?

An. Hereby may be meant, in these Days, as likest to what was anciently understood by them. 1st, Our *Modern Plays*, so full of Prophaneness and Filthiness. 2. The *Processions* in the Popish Church, so very Idolatrous, And. 3. Those *Revels*, and *Drunken Riots*, common at Wakes and Festivals, so full of Wantonness and Exceis.

Qu. How are these to be **Renounc'd**?

An. 1. By abstaining from the Play Houses; 2. By not joyning in those Idolatrous Processions, tho' in not conforming to their Idolatrous Worship, it may Endanger our Life, if we should happen to Travel into Popish Countries: And, 3. By thunning the riotous Revels of any sort, where-ever they be.

Qu. What mean you by the **Vanitie** of this *wicked World*?

An. First, Exceis in Building, or Hurniture; especially if with **Unrighteous Gains**, or the

neglect of God's House. *Wo be to him that buildeth his House by Unrighteousness, and his Chambers by Wrong; That useth his Neighbours Service without Wages, and giveth him not for his Work: That saith, I will build me a wide House, and large Chambers, and cutteth him out Windows, and it is Cieled with Cedar, and painted with Vermilion,* Jer. 22. 14. *Is it Time for you, O Ye, to dwell in Cieled Houses, and this House lie Waste?* Hag. 1. 4. 2dly, By the **Clanity** of the World, is meant, to affect the uppermost Places, or a striving for precedence, Mark 12. 39. And, 3dly, An affectation of costly Apparel, especially if to undue purposes, as *her who met Men in the Attire of an Harlot,* Prov. 7. 10.

Qu. How is **Clanity** in either of these kinds to be Renounced?

An. By observing the Rules of Decency, and that measured according to what is suitable to the Age, the Sex, or Condition; always taking the more Sober and Verruous for our Pattern in such Cases.

LESSON VII.

Qu. **Y**OU have given a sufficient Account, as of that great Enemy to God and Man, which you are to Renounce, viz. the Devil; so of his Associates, which Attack us from without, to force, or sollicite us into his Service, namely, the *wicked World*. The other is an Ally of his within us, the *Flesh with its Affections, and Lusts*. But pray what mean you by all the **Sinful Lusts of the Flesh**? And, *First*, What by the **Flesh**?

An. The **Flesh** is the whole unregenerate Nature of Man, as it is spoil'd of its Original Righteousness, and so becomes averse to God, and that which is good; and prone to the Creature, and that which is Evil. And *they that are after the Flesh, do Mind the Things of the Flesh*, Rom. 8. 5. *Do mind Earthly things*, Phil. 3. 19.

Qu. What then is it to **Renounce** the *Flesh*?

An. 1. To be Renew'd in the whole Frame and Constitution of our Nature, after the Image of God: Or, as the Apostle words it, *Eph. 2. 22, 23, 24. It is to put off, concerning our former Conversation, the old Man, which is corrupt, according to the deceitful Lusts; and it is to be Renew'd in the Spirit of our Minds, and to put on the New Man, which, according to God, is created in Righteousness, and true Holiness.* 2. It is to be converted in the whole Bent and Inclination of the Soul towards God. *It is to love the Lord our God with all our Hearts, with all our Souls, with all our Minds, and with all our Strength*, Mark 12. 30.

Qu. What mean you by the **Sinful Lusts** of the *Flesh*?

An. 1st, The several Faculties of the Soul, as they do move downwards from God, and Heavenly Things, immediately and immoderately towards the Creature. And we must **Renounce** them, by *setting our Affections on Things above, and not on Things on the Earth*, Col. 3. 2. 2^{dly}, By **Sinful Lusts** are meant, the inferior and bodily Powers, the Affections, Lusts, and Appetites, as they Rebel against the superior, the Dictates of right Reason, and the Spirit of God, carrying on the Will into Slavery to them. *But we are Debtors, not to live after the Flesh; for if we live*

after the Flesh, we shall die; but if we through the Spirit do mortifie the deeds of the Body, we shall live; for as many as are led by the Spirit of God, they are the Sons of God, Rom. 8. 12, 13.

Qu. What is the Importance of Renouncing *all the sinful Lusts of the Flesh?*

An. Hereby is understood no less, than that we must Indulge no Part, nor Faculty of our Corrupted Nature, in the Transgression of God's Commands. There must be no *Fleshly Lust* suffered to Reign in us; *for the Wrath of God is Revealed from Heaven, against all Ungodliness and Unrighteousness of Men, Rom. 1. 18.*

LESSON VIII.

Quest. **B**Y your late Examinations, you have given a good Account of the first of those Conditions to be perform'd on your Part in the Covenant of Grace. The Second is, That you **Believe all the Articles of the Christian Faith.** And pray what do you mean hereby? And *first*, what by the Word **Articles?**

An. By them is meant, not all Truths contained in the Holy Scriptures, but such as are of greater Importance and Concernment to be believ'd, than others, as being necessary to Salvation to be believ'd by us. And are stil'd, a *Form of sound Words* by the Apostle, which he commands us to hold fast, *2 Tim. 1. 13.*

Qu. What is it to **Believe these Articles?**

An. It is to be so thoroughly and firmly perswaded of their undoubted Truth, as to be accordingly Influenced, by the Belief thereof, both to a sincere
C Obedi-

Obedience, and to Rely on Christ for the Acceptance of it.

Qu. What is it to believe them **All**?

An. *First*, It is to assent to every one of those great Articles of Christianity contain'd in the *Apostles Creed*, that *Form of Doctrine* which was delivered to the Christians, *Rom. 6. 17.* *2dly*, It is to be fully perswaded of every one of those single Truths contain'd in each of those Articles.

Qu. The last of those Conditions to be perform'd on your part is, that you *obey God's Holy Will and Commandments, and walk in the same all the days of your Life.* Under these Words, are contain'd the full measures, and whole extent of *Gospel-Obedience*. In order to the stating of which, I first tell me, what it is in a Gospel Sense, to *obey God's Holy Will, and Commandments*?

An. It is to pay a *Sincere*, and *Entire* Obedience to all the Laws of the Gospel. A *Sincere* Obedience, or such as is sincerely paid to God, not for other bye Ends. *We must not do our Alms, nor Pray, nor Fast, to be seen of Men, Matth. 6. 1, 5, 16.* And *Entire* it must be, by being the Obedience of the whole Man, to the whole Will of God. *We must love, that is, obey the Lord our God, with all the Heart, with all the Soul, with all the Strength, Matth. 22. 37, 38.*

Qu. What is it to *walk in the same all the Days of our Life*?

An. It is to persevere in our Obedience, notwithstanding all Temptations to the contrary, at all times, and to the end of our Lives. *He that endureth to the End, shall be saved, Matth. 10. 22.*

Qu. If this be the State of Gospel-Obedience, how then differs the *Evangelical* from that perfect, exact, unfinning Obedience, requir'd under the Law.

An. It differs *First* in this, that *unchosen* and *involuntary* Sins, which through pure Ignorance, and meer Frailty, could not be avoided, are here forgiven; *Christ, who is our High-Priest, having Compassion on them that are Ignorant, and out of the way, Heb. 5. 2.* And, *Secondly*, That there is place for Repentance after the more wilful and heinous Transgressions: This being the great and comfortable Doctrine of the Gospel, that *Repentance, and Remission of Sins, should be Preached in his Name to all Nations, Luke 24. 47.*

LESSON IX.

Quest. **Y**OU have been hitherto giving me an Account of the Terms of your Covenant, both the *Mercies* on God's part, or what is meant by being a *Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven*; and of the *Conditions* on your part, or how you are to *Renounce the Devil, the World, and the Flesh. To believe in God, and to obey him.* It remains, that for the full Explication of the *Covenant of Grace*, you tell me, *Secondly*, what a happy *State of Salvation* this is, to be Receiv'd into such a Covenant with God. *Thirdly*, To declare by whose Mediation you obtain'd such Grace and Favour. *Fourthly* To represent by whom you were call'd into it. And, *Lastly*, To signify what infinite Thanks you owe unto God, for Calling you into this State

of Salvation. And all these most material Points are couch'd in these words, And **I heartily thank our Heavenly Father**, *that he hath called me into this State of Salvation, through Jesus Christ our Saviour.* To proceed then : How is it, that being enter'd into this Covenant, you are restor'd to a **State of Salvation** ?

An. **Salvation** does import a Deliverance from Danger and Misery. And a **State of Salvation** does import the being put into a Condition of Safety, where one may be safe and secure, if one pleases. And having, by the Breach of the first Covenant, been all involv'd under the Condemnation of Death, *In the Day thou eatest thereof, thou shalt surely die*, Gen. 2. 17. And being admitted to Reconciliation, and Favour with God, on the Terms of this second Covenant, our being enter'd into it, must needs be a **State of Salvation**, in a very full and comfortable Sense.

Qu. By whose Mediation was it that you obtain'd such a Covenant of Grace, and were restor'd thereby into a State of Salvation ?

An. It was **through Jesus Christ our Saviour** ; for when we were under Condemnation for the Breach of our first Covenant, whereby we had Rebell'd against God, and took part with the Devil, which was a most miserable condition; then did the Eternal Son of God Sacrifice his own Life, to make Satisfaction to the Divine Justice for our Sins. *He gave himself a Ransom for all*, 1 Tim. 2. 6. and did moreover mediate with his Father for us, that we might be received into Favour upon the Terms now mentioned. Thus he became a *Mediator of a better Covenant, which was establish'd upon better Promises*, Heb. 5. 6.

Qu. By

Qu. By whom is it that you have been call'd into this State of Salvation?

An. It was our **Heavenly Father who hath call'd us to this State of Salvation, through Jesus Christ our Lord.** The Father was so concern'd to have us call'd into it, *that he sent the Son to be the Saviour of the World, Joh. 4. 15.* And the Son, as he did wonderfully woe and importune his own foolish and rebellious Subjects to come into this happy State, *O Jerusalem, Jerusalem, how often would I have gather'd thee, as a Hen gathereth her Chickens under her Wings? Matth. 23. 37.* so he sent his Apostles, and other Ministers, after him, to invite Men to it; *as the Father hath sent me, so send I you, Matth 23. 37,*

Qu. And have you not now infinite reason heartily to thank your Heavenly Father, that he hath call'd you to this State of Salvation, through Jesus Christ our Saviour?

An. Yes, undoubtedly. And we ought to be most exceedingly grateful upon a double Account: **First,** As it is in it self a very great Favour, God having condescended to oblige himself by Covenant to confer on us such Benefits, we have the utmost assurance of them. Thus the Apostle *Heb. 6. 17, 18, 19, 20.* God willing more abundantly to shew unto the Heirs of Salvation the Immuntability of his Council, confirmed it by an Oath, or Covenant, *that by two immutable things, in which it was impossible for God to lye, we might have strong Consolation.* **Secondly,** To be called into a Covenant of Grace through Christ, is a singular Favour, which none of the fallen Angels enjoy; for Christ took not upon him, in order to their Salvation, the Nature of Angels, but took upon him the Seed of Abraham, *Heb. 2. 15, 16.* Nor do

Millions of Men yet partake of it. But we, for our part, *are no more Strangers and Foreigners, but Fellow-Citizens of the Saints, and of the Household of God*, Eph. 2. 14, 19.

LESSON X.

Quest. **Y**OU have now given me an Account of all that pertains to the nature of the Covenant: It is of consequence also, that you should be duly Instructed in several Circumstantial matters belonging to it. And pray by what *Sacrament* or Solemnity was it, that you enter'd therein?

An. In my Baptism it was, wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven; wherein I engag'd to Renounce the Devil, the World, and the Flesh; to believe in God, and obey him.

Qu. Pray let me know the Nature and End of Baptism, so far as it relates to your Entrance into the Covenant?

An. It is an outward Rite or Ceremony of our Saviour's own Appointment, for the solemn admitting of Persons into the Covenant of Grace, Instituted by Christ for the better Confirmation and Assurance of its Terms; the Promises on God's part, and the Conditions on ours, it being thus mutually sealed to betwixt God and us. Hence it is call'd, the *Answer, or Stipulation of a good Conscience towards God*, 1 Pet. 3. 21.

Qu. How comes it, that in so spiritual a Religion, as that of our Saviour's, there should be any outward Rite or Ceremony appointed for the Admission of Persons into it?

An. Because, as outward Solemnities make the greatest Impressions, and are therefore us'd in Covenants of greatest Consequence; so it is more especially requisite to use them in the Admission of Persons into a Religious Covenant. And therefore in all Religions, both true, and false, Persons have been Initiated therein by something of this nature. The *Israelites*, by Circumcision; The *Pagans*, by Purgations, or Washings. And our Saviour made choice of this of *Washing*, as being more significative of Christian Purity; and has enjoin'd it to be us'd, as of Necessity, declaring, that *except a Man, be born of Water, and of the Spirit, he cannot enter into the Kingdom of God*, Joh. 3. 5.

Qu. You say, that this outward Rite of *Baptism*, was us'd for the better assurance both of the *Mercies* on God's part, and *Conditions* on ours. Is it so, that hereby both Parties are better secur'd?

An. Yes. Because this is as it were the sealing of the Covenant on both sides. And as to the *Mercies* on God's part, it is quite a different state to depend for a Reward merely upon the Merits of our own Righteousness, and on the sure Title to the Forgiveness of Sin, and the Rewards of Heaven, which accrue by Vertue of a Covenant-Engagement; in which latter Case, *God will be just*, or reckon himself in Justice bound, *to forgive us our Sins*, 1 John 1. 9. And *we shall have Right to the Tree of Life*, Rev. 22. 14.

Qu. And are there greater Obligations also arising from thence to the performance of those Conditions on Man's part?

An. There are vast Obligations which lie upon us from the *Mercies* of the Covenant, but

especially from our Vow in Baptism, faithfully and conscientiously to discharge it.

Qu. How do the Mercies of the Covenant oblige you?

An. 1. As a *Member of Christ's Church*, I am more particularly oblig'd; because the Church of Christ is a selected Body of Persons call'd and chosen out of the World, to live another sort of Life than what the World is accustom'd to. *Ye are a chosen Generation, a peculiar People, that ye should shew forth the Praises of him, who hath call'd you out of Darkness into his marvellous Light,* 1 Pet. 2. 9. 2. As a *Child of God*, I am more strictly oblig'd, the Apostle conjuring us thereunto from this Consideration, *as obedient Children, not fashioning your selves according to the former Lusts, but as he who hath call'd you is holy, so be ye holy in all manner of Conversation,* 1 Pet. 1. 14, 15. And, 3. As *Inheritors of the Kingdom of Heaven*, we are bound; for if the Expectations of a temporal Inheritance will engage a Person to be careful to please his Father, what must an Inheritance laid up in Heaven, a *Crown of Life*, which is ensur'd only to such as are *faithful unto Death?* Rev. 2. 10.

Qu. What Obligations lie upon you from your Promise and Vow made in Baptism?

An. The greatest possible; for a Vow is a solemn Promise made unto God, whereby we do in a peculiar manner engage our selves unto him, to the performance of something. And having devoted our selves to God, we must beware of withdrawing our Service, remembering what the wise Man Cautions, *Eccles. 5. 5. Pay that which thou hast Vowed.*

LESSON XI.

Quest. **Y**O U have now declared the nature of the Covenant, the Sacrament whereby you enter'd into it, and the Obligations upon you to perform it. Pray by what means shall you be enabled to perform it?

An. 1. By making a firm *Resolution, so I will.* 2. By the *Help and Grace* of God; *And by God's Help so I will.* 3. By *Prayer* for the Divine Assistance; *And I pray unto God to give me his Grace.*

Qu. The *first* means, you say, is a Holy and Christian Resolution. Pray, wherein does Christian Resolution consist?

An. It is a peremptory, but rational Determination of the Will, to a vigorous and speedy Execution of those Vows and Promises made in Baptism, notwithstanding all Temptations to the contrary, and this publickly, and solemnly declared.

Qu. Must all these Particulars go to make up a Christian Resolution?

An. 1. It must be a Determination of the Will that is fixt and peremptory, not like those *who halt betwixt God and Baal*, 1 Kings 18. 21. 2. It must be a rational Resolve, not an Obstinacy, or Stubbornness, without, or contrary to Reason. 3. It must be vigorous and speedy, so as to proceed to put the Matter resolv'd upon forthwith into Execution; like *David, who having thought upon God's Ways, made haste, and delayed not to keep his Commandments*, Psal. 119. 60. 4. Publick it must be, especially when Wickedness is grown publick and common. And, 5. Solemn it must

An Exposition of the **Leff. XI.**

be, by being confirm'd at the Sacrament: *I will take the Cup of Salvation, and call upon the Name of the Lord. I will pay my Vows unto the Lord now in the Presence of all his People, Psal. 116. 13, 14.*

Qu. And will a Resolution thus form'd conduce much to the Performance of our Baptismal Covenant?

An. Yes. For, first, It is a great step to the performance of any thing, to be fully resolv'd; but in this case, where we are to Resist the Devil, the World, and the Flesh, it is a most necessary means: Wherefore, we are bid resolutely to put on the whole Armour of God, that we may be able to stand in the evil Day, Eph. 6. 13, 14. To cut off our right Hands, and pluck out our right Eyes, Matth. 5. 29. 2dly, And Resolutions publickly, and solemnly made, will be still more Powerful. Hence Moses, Deut. 26. 17, 18. *Thou hast vouch'd the Lord this Day to be thy God, and to walk in his Ways. And the Lord hath vouch'd thee to be his peculiar Servant, that thou shouldest keep all his Commandments.*

Qu. Are these Resolutions to be made in confidence of our own Strength, or in Virtue of the Grace and Assistance of God helping of us? Because it is said, **And by his Help so I will,**

An. In Virtue of the Divine Help no doubt; for naturally we are very Weak and Impotent to all Good, there being a Law in our Members warring against the Law in our Minds, and bringing us into Captivity to the Law of Sin, which is in our Members, Rom. 7. 23.

Qu. What mean you by **God's Help**? Or the Divine Grace and Assistance?

An. The secret Power and Efficacy of the Di-

vine Spirit, accompanying the Word in the Mind and Will; by means whereof, the Gospel does more readily and effectually work upon both, to the renewing of them, and to the restoring the Image of God into the Soul; namely, that Righteousness and Purity, which we had lost by our Fall.

Qu. How does God help or assist us?

An. Always in such measures as are proportionable to the Necessities of the Church. In the first Ages, the Occasions being extraordinary, he bestow'd upon his Apostles and others, divers extraordinary Gifts, *viz.* Of *Miracles, Prophecy, discerning of Spirits, divers kinds of Tongues, and the Interpretation of Tongues, 1 Cor. 12. 10.* But in latter Ages, since the Gospel is established, he affords only his ordinary Assistances. But yet these *extensively* so large, and *intensively* so strong, that notwithstanding our natural Weakness, *we can do all Things through Christ that strengtheneth us, Phil. 4. 13.*

Qu. How shall you obtain this Divine Assistance, whereby you may be enabled to perform the Covenant with God?

An. By **Praying to God to giue me his Grace, that I may continue, or persevere, in the same unto my Lives end.**

Qu. What mean you by Prayer?

An. In the largest sense, thereby is meant any Addresses made unto God, as well *Confessions* and *Thanksgivings*, as *Petitions* and *Intercessions*, as appears in the Instance of the *Pharisee* and the *Publican, Luke 18. 10.*

Qu. And does Prayer contribute any thing towards enabling you to perform your Covenant with God?

An. Yes.

An. Yes, divers ways. 1st, As it does morally dispose us to be Obedient unto God. 2^{dly}, As it naturally enforces us to be Faithful towards him; for *he who turns away his Ear from hearing the Law, his Prayer shall be even an Abomination to the Lord*, Prov. 28. 9. And, 3^{dly}, As it procures the Grace and Help of God, without which we cannot perform it; for *if we being Evil, know how to give good Gifts to our Children, how much more shall our heavenly Father give the Holy Spirit to them that ask him?* Luke 11. 13.

LESSON XII.

Quest. **T**HESSE Words of your Catechism, *wherein I was made*, imply, That it has been some considerable time since you enter'd into Covenant with God. And it being customary in the Church to Initiate into the Covenant the Children of Believing Parents, even in their Infancy; pray, How will you justify that Practice?

An. From the 1st of Cor. 7. 14. where the Children even of one Believing Parent, are accounted *Holy*; a Phrase known to signify such as are in Covenant with God, as appears, 1 Pet. 2. 9.

Qu. what farther Reasons have you to support this Practice?

An. The six following: 1st, Because Infants were Initiated by Circumcision into that Evangelical Covenant made with *Abraham*, which as it was the same in Substance with this contained in the Gospel, *so every Male Child of eight days old was so be Circumcis'd into it*, Gen. 17. 12. 2^{dly}, As Infants were Circumcis'd into that Evangelical

Covenant made with *Abraham*, so they were both *Circumcis'd*, and also *Baptis'd* into that Legal Covenant delivered by *Moses*; for as it is sufficiently known that they were *Circumcis'd*, so *St. Paul* tells us, *1 Cor. 10. 1, 2.* that they were also *Baptis'd*; *All our Fathers were under the Cloud, and all passed through the Sea, and were all Baptis'd unto Moses.* 3dly, It seems beyond all doubt to have been the Intention of our Saviour, that Children should continue to be initiated into the Christian Church by Baptism, he having adopted the *Jewish* Rite of Baptism for the Sacrament of Initiation, without excluding Children from being *Baptis'd*. 4thly, And agreeably to the Mind of their Master, the Baptising of Infants into the Covenant of Grace was in all probability practis'd by the Apostles of Christ, who, since they *Baptis'd* whole *Houſholds*, *Acts 16. 15, 1. Cor. 1. 16.* in all probability they *Baptis'd* some Children in them. 5thly, It is very agreeable to the Ends and Reason of Baptism, and the nature of the Covenant of Grace, that Infants should be *Baptis'd* into it: For that Children may be *Enstat- ed in Privileges*, no one will deny: And that they may be bound to *Conditions*, is apparent from *Deut. 29. 10, 11, 12.* and is commonly practis'd. And lastly, It is to be accounted a very great Privilege and Advantage to those Infants, who have been so early enter'd into Covenant with God, both because the force of the first Covenant is thereby cancelled as to them, and they are also thereby early engag'd in the Service of God.

Qu. The Persons that introduc'd you to *Bap- tism*, who gave you your Name, who did then promise and vow, or Covenant for you, are call'd

God.

God-fathers and **God-mothers**. Pray what do you understand by them?

An. They are in the nature of Sureties and Bondsmen, being a Collateral Security joined together with the natural Parents in behalf of their Children, which are enter'd into Covenant with God. And being they are Securites to God and his Church, that they will be Instrumental and assisting in begetting these Children to God; they are therefore call'd **God-fathers** and **God-mothers**.

Qu. What is the utmost that their Office imports?

An. 1. An Engagement to Christ and his Church, in the behalf of the Baptis'd Infant, that so soon as he becomes Capable, he shall be Instructed in his Covenant. 2. That he shall be admonished to live according to it. 3. That he shall be brought before the Bishop and the Church at Confirmation, there solemnly to declare his sincere Intentions, to behave himself faithfully in his Covenant.

Qu. So then, the Reason of having **God-fathers** and **God-mothers** is, *1st*, To Represent: *2^{dly}*, To Engage for the Infant in Baptism?

An. Yes. And, *1st*, It is a very requisite, if it were meerly for the better Order and Decency of so Divine an Administration; that as God by his Minister ensures inestimable Benefits on his Part; so the Child, by some Proxy, should expressly engage to perform such Conditions as are requir'd on his. *2^{dly}*, And it is of as great Concernment to the Church, as it is to any other Body or Society of Men, that whoever is admitted into it, should give good Security, that he live so as shall be most to the Honour and Interest of it.

Qu. But is it sufficient to justify any Institution in the Church, that it is Reasonable?

An. The Articles of Faith necessary to be believ'd, and the Duties necessary to be practis'd, must be expressly declared in Scripture. But as to such Modes and Circumstances as are requisite for Order and Decency in the Worship of God, and the greater Solemnity of Divine Administrations, it is wholly left to the Reason and Discretion of Church-Governors to appoint such. In which Case, should any be refractory in acting otherwise, they will incur the Reprehension of the Apostle; *But if any be Contentious, he means in opposing received Usages, we have no such Custom, nor the Churches of God, 1 Cor. 11. 16.*

Qu. But can you prove out of Scripture, that there is Power and Authority given by Christ to the Governors of the Church, to make such Reasonable Constitutions as they shall think fit for the greater Order and Decency of Divine Worship, and for the better Edification of the Souls of Men?

An. Yes. For God has committed it to their Care, that *all things in Church-Assemblies should be done to Edifying, 1 Cor. 14. 26.* And that *all Things should be done decently, and in order Ver. 40.* Which Commands being only general, without particularly expressing all the Ways whereby those things may be provided for, he must of necessity be suppos'd to leave it to the Discretion of Church-Governors, to appoint what, according to the Custom, and Change of Times and Places (which in these Things do often vary) they in their Wisdom should think to be most fit, decent, and orderly to be observed. And the People be commanded to *obey them that should have the Rule over them, Heb. 13. 17.*

Qu. And

Qu. And does it appear that this Appointment of the Church, as to **God-fathers** and **God-mothers**, is serviceable to the purposes of *Decency* and *Edification*?

An. Yes undoubtedly. For 1st, as the nature of their Office is solemnly and gravely to answer in the behalf of the Child, and to be a Collateral Security to the Church of God for his pious Education; so it is well known, that many owe it wholly to them, when either their Parents have neglected it, or have dy'd before they could have taken care of them.

9:1:50

The End of the First Part.

